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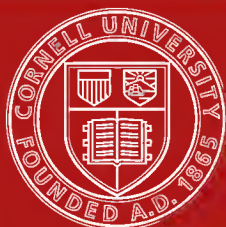
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The Second Person Singular of the Latin Future Indicative as an Imperative.

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THE SECOND PERSON SINGULAR
of the
LATIN FUTURE INDICATIVE
an as
IMPERATIVE

J. W. STURGIS, AUGUST 17, 1909

A dissertation submitted in partial fulfillment of the requirements
for the degree of Doctor of Philosophy in the
University of Michigan

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THE SECOND PERSON SINGULAR OF THE LATIN FUTURE INDICATIVE AS AN IMPERATIVE.

The purpose of this investigation is to determine, so far as possible, the thought and feeling present in the mind of the writer when the future indicative is used as an imperative.

The examples, numbering 817, have been taken from all the remains of the Latin language down to the early part of the second century A. D. A list of the authors consulted, together with the texts used, may be found in the bibliography, page 5. Many examples are also given which have been taken from the later Latin writers; but no attempt has been made to make this part of the collection complete. It will be seen that a vast amount of ground has been covered and it would be difficult to say how complete the collection is. In the majority of cases the work of examining was done but once, and probably some examples have been overlooked.

The examples have been grouped in two general divisions: (1), those in which the act is to be performed under some particular circumstances; e. g. the time, reason, or condition of its occurrence is stated: (2), those found in situations where an arrangement of some kind is clearly indicated, e. g., an assignment of tasks to different individuals, agreements between two or more parties (treaties), a plan of action in which different individuals are interested, or laws which are in the nature of a covenant between the law observer and the law giver.

In making this collection no attempt has been made to draw any close distinctions between the various shades of imperative meaning (or meaning closely akin to it) expressed by the future indicative. Any future indicative of the second person, whether expressing a peremptory command, a desire that the act be performed, an entreaty, an exhortation, or direction, has been included in the number of examples. On the contrary, certain sentences have been omitted in which one of these thoughts is only implied, not directly expressed, e. g., such sentences as "*Mihi pergratum feceris, si,*" (Cic. De Sen. 2 (6)). Omitted also are sentences expressing the determination on the part of the speaker that the one addressed shall do or suffer something,

e. g., "Scies" for "ausculto . . . scies" (Cf. Plautus *Epid.* 27 and *Asin.* 350). The "scies" here and in many similar passages is used in situation where in English we should say either "listen" or "I will tell you." A similar future is found in "Poenas dabis" (*Phiny Epist.* 1, 15, 3). Again it has not been thought necessary to include questions which are intended to urge someone to act in a given manner. It is possible however that such expressions as "scies" and "poenas dabis" may have led to futures such as are found in example 732, "Priamo narrabis Achillem."

On page 23 will be found the examples grouped in two general divisions according to the statement on page 7. Each of these general divisions has been still further subdivided, each subdivision having its description immediately preceding the examples.

An examination of the examples will reveal the fact that there were certain situations in which the future indicative, even as a declarative statement, would have associated with it an imperative force. Consider, for example, such statements as "Fugies si me audies" (*Varro, Men. Sat.* 84, 2) and "Tu tabellas consignato, hic mihi ministrabit dum ego edam" (*Pl. Curc.* 369). Either one of these sentences so far as its form is concerned might not be anything more than a declarative statement. They have an imperative force only because of the general situation in which they are found. Such statements might with some degree of propriety be called embryo-future-indicative-imperatives. In the following sentences observe how the probability for the presence of an imperative force gradually becomes stronger and stronger:

(a) "Dices hoc idem Varrioni si forte mutavit." *Cic. Ad. Att.* 13, 21, 3, 108.

(b) "Si sapis, reddes." *Pl. Aul.* 402, 10.

(c) "Si sapiēs, tacebis." *Pl. Rud.* 1391, 13.

(d) "Fugies, si me audies." *Varro Men. Sat.* 514, 18.

(e) "Valebis hospes." *Carm. Lat. Epig. Buecheler* 63, 7, 723
Or

"Trascor tibi, gryppa, sed valebis." *Statius Sil.* 4, 9, 53, 380.

In (a) one must carefully examine the context in order to ascertain whether the future has an imperative force. In (b) the chances for an imperative thought have been increased by a change of meaning in the verb in the protasis. In (c) those chances have been still further increased by a change from the

present to the future tense in the verb found in the protasis. The future indicates that some particular action is desired. Again in (d) the change in meaning of the verb in the protasis (together with the presence of the pronoun *ine*) adds to our certainty, while in (e) there can be little doubt as to the presence of an imperative force in the future, even if we do not examine the context surrounding the statement. •

If any one of these types came to be used sufficiently often under circumstances where the imperative thought was demanded it would become associated with the imperative thought even in the absence of a determining context.

This theory as to the genesis of this particular construction has two advantages. In the first place it accounts for the limited use of the future as an imperative. For its use would be confined to certain situations in which the imperative was semi declarative, or we may say to those situations in which the imperative meaning was conveyed more by the general context than by the verb form itself.

In writings in which the future is freely used for the imperative it often happens that the verb is not expressed at all. From this we might infer that the future form contributes something less than the imperative form. The writer knows that the reader has the thought. The general context supplies that, and since there is no feeling to be expressed there is no need of the verbal form. So that here we might say that we have in syntax something roughly analogous to ablaut in morphology—the strong form being represented by the imperative conveying both thought and feeling, the future conveying thought alone, while in the absence of the verb, the context supplies everything.

See M. Ceti Faventini *Libr. de Arch. (Vitr.)* 308 "*Sed cyprium adustum (addes)*". (There is no manuscript authority for "*addes*" but it must be supplied to complete the thought).

Also Cic. *Ad. Att.* 15, 29, 1. *De Planco . . sane velin . . De Mundo, si quid scies.*

Also Cic. *Ad. Att.* 13, 27, 2.

Moreover when we come to inquire into the meaning conveyed by the future indicative as an imperative we shall find that this explanation of the genesis of the construction also serves a purpose there. For if the construction developed in sentences of a declarative nature the function of expressing a peremptory command would be the last one for it to acquire.

It now remains therefore to see how far this encroachment of the future form on the imperative proceeded and to discover how completely the two constructions came to express the same meanings.

The previous views that have been held as to the meaning of the future when used as an imperative are three,

(1) It is a mild form of the imperative.

See Rieman's *Comp. Gram.* p. 304 (sec. 293).

Neumann, *De Futuri In Priscorum Latinorum Vulgari Vel Cotidiano Sermone Vi Et Usu*. (He says that in comparison with the subjunctive which naturally expresses desire the future implies a greater certainty of fulfillment, in comparison with the imperative the future expresses a milder (*urbanus vel modestus*) command).

(2) It implies certainty of fulfillment or expectation of fulfillment in the mind of the one giving the command.

See Kuhner's *Grammar* 2, 1 p. 111 (364).

Madvig's *Lat. Gram.* 384 Obs.

Lattman and Mueller *Lat. Gram.* 101 note 4.

Schmalz *Lat. Gram.* Sec. 203.

Neumann (See reference under (1) and remark).

(3) There is no difference in the meaning conveyed by the two instructions.

See Ebling *de imperativi usu Horatiano* p. 14.

Blase *Historische Syntax* Vol. 3, Hft. 1 p. 116 (who follows the view expressed by Ebling and cites a large number of examples from different periods).

The first of these views, if unqualified, would lead one to suppose that a writer would use the future in preference to the imperative in order to relieve the imperative thought of its harshness. If the indicative expresses a milder command we should at least expect to find this form in situations requiring a softened form of the command, with a certain degree of uniformity. Not only that; but a single instance of its being used where a harsh form of the command was needed, would either mean that the text should be revised or that the future did not necessarily modify the harshness of a command.

An examination of the passages cited on the following page makes it rather clear that the future was sometimes used where the situation required a harsh command.

As to the uniformity of its use it may be said that all the writings on agriculture, medicine and architecture in which di-

rections are given, employ the imperative, the future indicative, the peraphrastic and such expressions as "oportet" and "debet" side by side. We cannot say that the situation changes in such writings so as to justify the different constructions. The situation remains the same throughout so far as concerns the need for a harsh or a mild command.

Not only is this true but an examination of any considerable number of the other passages will fail to show in the large majority of cases any situation requiring less harshness than that expressed by the imperative itself.

Consider first Vergil Aen. 9, 742 Ex. 732; 2-547 Ex. 756, 1, 689, Ex. 733; Valericus Flaccus Argon 4, 314, Ex. 737; Silius Italicus Punica 1, 398, Ex. 738; Juvenal 8, 37, Ex. 760. See also Ter. And. 205, Ex. 729 and Ex. 2-9.

The situation in the first five citations is practically the same. The warrior stands before his helpless foe and bids him give a message to the "wandering shades." In such cases it is impossible to think that the speaker wished to make the command less harsh. (On Val. Flac. 4, 314 *noscere*, Langen says "*acerbe dictum*)" His attitude of mind remains the same toward the foe before him. Such passages, if they were the only ones, would augur well for the certainty of fulfillment theory. (And yet even here the imperatives undoubtedly express greater certainty than the futures). It is not only quite possible, however, that this idea is prominently before the mind of the speaker; but the idea of a change in time and field of action is also an important one in deciding the particular form to be used. In one Ex. 755 notice the position of "referes" and "nunc." This situation is found in several other passages where the "nunc" shows that the change of time is forcibly felt. Cf. examples under A 2 (E) p. 67.

In his eighth satire Juvenal fiercely assails those who had noble ancestry but were not living worthily of them. There is no need for a mild command here and earlier in the poem (lines 21 and 22) in a situation which is the same (so far as calling for a mild or harsh imperative is concerned) the imperatives "esto" and "pone" are used. The reason for the use of the future lies rather in the presence of "ergo." The situation is such that the action expressed by the future is felt to be the natural course to pursue after having listened to the previous reasoning. See examples under A, 3 p. 49.

In the citation from Terence, And. 205, we have very clear

evidence that the future does not necessarily express a milder command. The command is addressed to the same individual and there is no chance for a change of feeling on the part of the speaker. The reason for a change here is clearly that of time. The speaker goes forward in his thoughts to a scene which will occur later in the day.

In those citations (examples 2-9) where the expression "*si sapis*" occurs, the future would seem to carry with it a threat sometimes. This would make it a very harsh form of command, something like our "If you know when you are well off, you will keep your hands off me."

If the future expressed a milder form of the imperative we should probably find such expression as a "*facies amabo*" as an equivalent for "*fac amabo*" Ter. Enn. 534. Such expressions as "*si tibi videbitur*" and "*si me amas*" p. 26, stating, as they do, a condition or situation, do not serve the same purpose as "*amabo*" which is merely a coaxing locution.

Finally if there is this difference in meaning we should not expect to find a speaker of superior rank using it when addressing an inferior. For example, you would not expect the emperor ("*tyrannus*") of Rome to use it in ordering an abject subject to "offer incense to Jove." See example 671. Here the future cannot possibly be explained as a milder form of the imperative. It may however easily be accounted for by saying that the emperor thought it sufficient to **inform** the subject, as to the course he wished him to follow. Again it seems quite probable that it was customary for a master to use the future indicative in asking someone to look after things at home during his absence. See example 456. Varro's language seems to imply that the expression "*tu videbis*" was the ordinary way of giving the command, and even if we assume that the person thus enjoined may have been (sometimes) the lady of the house, there would still be no need for a softened expression as the ordinary way of expressing the command. The fact that the master would be away however (looking into the future of the day before him) may easily explain the choice of expression.

(See also Ex. 3, 24, 25, 54, 357, 515, 516.)

In examples 24 and 25 we exhibit a situation which is clearly unfavorable to the mild form of a command. The future there used is to be accounted for by the declarative nature of the command as shown by the presence of the conditional clause.

Examples 54 and 357 have in them futures which are hypo-

thetical. Compare these two examples with Cic. T. D. 1, 13 (30) "tolle hanc opinionem, luctum sustuleris." The only function of the verb in either case is to assume a supposed condition from which a certain result will naturally follow. This form of expression is extremely common in Russian, the imperative frequently serving as a protasis of a conditional sentence. Had the future the special function of making the command less harsh it could not well have been used in such instances with any degree of propriety.

Examples 515 and 516 show futures where again there could not possibly have been any cause for a change in the degree of harshness of command. But the perfect participles "emissam" and "dissipatam" changing the time to one relatively future easily account for the change.

The following passages make it fairly clear that certainty of fulfillment could not have been present in the mind of the writer, at least in these particular instances.

Cic. Ad. Att. 16, 16, 18 Ex. 292a (Letter to Capito enclosed to Att.); Ad. Att. 13, 19, 5, Ex. 268.

Statius 4, 9, 53; Ex. 380; Livy 37, 45, 14 Ex. 783.

The first two passages cited call for little comment. In both of them the writer uses the expression "etiam atque etiam" which makes it as clear as could be wished that the idea of certainty of fulfillment could not have been present.

In the passage from Statius we have these words "Irascor tibi, Gryppe, sed valebis." The meaning here is very clearly "I am angry with you G. but may you fare well." If we bring in the idea of certainty of fulfillment the sense is completely changed, and we have no imperative force in the future at all.

Finally in Livy 37, 45, 14, the future is doubtless typical of many such futures, had they only been preserved for us. It is immediately followed by imperatives; and is found in such a situation as to make certainty of fulfillment not only very improbable but almost impossible. For the discussion in connection with a similar passage see page 20.

If the future expressed greater certainty of fulfillment, it would be rather difficult to explain the frequency with which it is used in letters and works setting forth general directions. As has already been pointed out in giving general directions, the future is used side by side with the imperative. The situation cannot be said to change so as to require now a harsh and now a mild command.

The most that can be said in favor of the certainty of fulfillment idea is that whenever this thought is present in a greater or less degree the writer was influenced in such cases to use the future. But there were also other influences equally strong and entirely independent of this one. See example on pages 47, 50, Ex. undr A. 3.

The following passages are cited to show, so far as it is possible, the equivalence in meaning of the two forms:

Lucilius 9, 12, (6). Examples 465, 471.

Cato p. ---. Example 464.

Columella 3, 2 De Arb. Example 615+.

Manilius 3, 485. Examples 571, 575.

Seneca 2, 6 De Form Hon. Vit. Example 596.

M. C. Faventinus 289 (Vitr). Example 518+.

Terence And. 205. Example 729.

Plautus Curc. 369. Example 763a.

Varro 7, 12. Example 456.

Horace Odes 2, 10, 21 and 3, 17, 13. Examples 54 and 730.

Epis. 1, 7, 70. Example 356.

Virgil Aen. 2, 148; 2, 547, 8, 62. Examples 807, 755, 731.

Ovid Ars. Am. 1, 503, 500; 2, 297, 46; 1, 576, 500; Tristia 3, 7, 1, to 11. Example 512.

Livy 7, 35, 2. Example 722; 9, 9, 1, example 734; 37, 45, 14, example 783.

Rufus 7, 2, 15, example 613; 7, 11, 11, example 715a; 8, 14, 15, example 766.

Martial 4, 77, 1-11. Example 745.

In connection with the passages from Lucilius, Cato, Columella, Manilius, Seneca and Faventinus, it is sufficient to say that these are general directions given under circumstances such that the idea of certainty of fulfillment cannot be present or at least need not be thought of to give complete sense. In all of them observe the easy change from the future to the imperative. The situation remains the same.

In the passage from Terence we have the present subjunctive coupled with the future indicative which in turn is immediately followed by the imperative. All three commands are given by the same person, to the same person, and under the same circumstances.

The thought present in the mind of the speaker is that of anger toward his slave—anger that is still further increased by the thought of the slave's trickery. No one of the three verbs

is more suggestive of the master's distrust than "dices" and for this reason it seems impossible to account for the change to the future by saying that the master wished to make this command less harsh. So far as certainty of fulfillment is concerned compare these two translations: "Do not act rashly," and "You (surely) will not say that you were not forewarned of this. Beware." Or translate "Do not act rashly, and do not say that you were not forewarned of this. Beware." Translations are very likely to be biased; nevertheless it seems quite clear in this case that the last interpretation is the more correct. There is, however, a noticeable change in time. The "facias" and "cave" represent action or state to begin at once, while "dices" takes us forward to another scene to occur later in the day.

In the passage from Plautus, Curculio, the parasite, bids Phaedromus seal the letters and then orders Palinurus, slave of Phaedromus to wait on himself while he eats. There seems to be no reason here why the speaker should address a milder command to Palinurus (the slave) than to Phaedromus, the friend. The very contrary would be expected. So far as certainty of fulfillment is concerned it cannot possibly be that there was a greater likelihood of one command being obeyed than of the other.

The indicative is used here because it must do double duty, viz. that of a declarative so far as concerns Phaedromus and Curculio, that of an imperative as concerns Curculio and the slave. "Ministrabit" carries a command to the slave no less truly than does "consignato" to Phaedromus.

In Varro De Ling. Lat. 7, 12 occurs a statement which shows that it must have been a common thing to charge a slave with the care of the house in these words: "Tu domi videbis." The important word to notice here is "tu," which makes it quite probable that the phrase originated under some such situation as we had in the previous example. To bring out the force of the "tu" the words might be translated: "Your part will be to care for the house." Varro compares "tu domi videbis" with the "para, cura, vidi" of Plautus. The asyndeton itself suggests the difference in the two situations, viz. the relative amount of feeling present. The "tu domi videbis" form of the command represents an arrangement. There is no need here that the slave's mind be energized. He needs only to be informed as to his part in the day's work.

Horace, Epist. 1, 7, 70. We have here the words of L.

Marcus Philippus to a client, Valerius Mena. The change in construction is undoubtedly due to the change in time, emphasized by "nunc," and to an increase in the amount of feeling present. Here again the increased amount of feeling is indicated by the asyndeton so common with the imperative, but never found with the future indicative. The client's mind needs no energizing for the one command because he has already given his consent. He needs only to be informed of the hour. His mind does need to be energized in the other instances but not informed.

Of the two selections from the odes the first one has an imperative followed by the future. The time of both verbs is future. In this instance nothing could be clearer than the fact that Horace, with his knowledge of human life and experience, knew that the command given by the future was less likely to be fulfilled than the one contained in the imperative. There is, however, a difference in the amount of feeling present, due to the contrast between "rebus augustis" and "vento minium secundo." For when a man must battle with adversity his will needs arousing and this is just what the function peculiar to the imperative is. But the writer could also be influenced to change to the future because of a change to a later scene. Both verbs relate to the future but the future expresses action subsequent to that of the imperative.

In Verg. Aen. 2, 148 we find the future between two imperatives. The time of each verb is present. "Eris," however, refers not to an act but to a state which is to begin at once and extend into the future. The vital question here is, what verbs are connected by the enclitic *que*? It seems best to regard "noster eris" as more or less parenthetical or logically subordinate to "obliviscere." In that case the enclitic joins the regular imperatives. The expression "noster eris" was doubtless a stereotyped form with which deserters were received. See Livy Frag. 61 "Verba sunt, ut habemus in Livio, imperatoris transfugam recipientis"

While "eris" is generally regarded as an imperative equivalent to "esto" we must not forget that it carried not only an imperative force but a declarative force as well. In this instance it is very clear that the one addressed needed no energizing of the will. To Sinon the words were not only a command; they were still more a promise. (See Donatus on this passage who regards it as a promise to S.)

The only other pertinent passage in Vergil that has not already been under discussion is Aen. 8, 62. Here the time is already a cause for the change in form, and the situation makes it quite clear that the imperative carries with it a greater degree of urgency. The paying of honors to the gods carries greater obligation.

In Ovid's *Ars Amatoria* 1, 503 and 2, 297, there seems to be a complete breaking down of all difference in meaning. Even in the urgency of the command there seems to be no difference intended. And in *Ars Amatoria* 1, 57 we find not only the imperative and future indicative but also the present subjunctive joined without the least apparent distinction in the force conveyed.

In *Tristia* 3, 7, 1-11, also 1, 1, 1-19 the expressions "vade," "dices" and "dic" though coming in different sentences show by the situation that the forms are intended to convey the same force. This is more clearly seen in comparing "dices" with "dic." The "vade" is intended to give a certain liveliness to the thought and the real verbal idea is contained in "salutatum."

Livy 7, 35, 2 shows an imperative side by side with a future indicative where there can be little if any difference in meaning, the change of time alone serving to account for the use of the two different forms.

One difficulty in the way of knowing whether the situation is actly the same in these comparisons lies in the fact that the very change of meaning in the two verbs brings about a different situation, or at least a possibility of some difference. In Livy 9, 9, 1, however, the verb in the imperative is the same verb that is in the future. So that we may feel very certain that the time is the only possible cause for change in construction. The two other passages in Livy, as they add nothing new, and as they have already been under discussion elsewhere, need not detain us any further here.

Rufus has three passages illustrating quite satisfactorily how the future and the imperative had come to convey the same meaning. In 7, 2, 15 we again have practically the same verb having the same force in the two different forms.

In this passage the situation (so far as the time is concerned) would leave one to look for a future in the place of "exsequi." Many of the futures are found in just such situations. See examples p. 67 A2 (e). A study of the entire situation, however, makes it very clear that the messenger needed a

command in the imperative form. His mission was the death of Parmento, a friend. He was journeying under sealed orders. These orders would be hard for him to carry out. But in "feres" the messenger is merely informed of a portion of his orders. So here again the future has in it as much of the declarative as of the imperative, hence the choice of expression. The thought of the passage then is something as follows: "Carry letters to my officers . . . There is need of quick action. . . Carry out my orders as you find them written. You will see that I have enclosed letters for Parmenio also." This last sentence gives the declarative side of the thought only. In 7, 11, 11, the time clause and also the division-of-labor idea seemed to influence his choice of construction. In 8, 14, 15, however, we find the imperative coupled directly with the future. The manuscript reading is in favor of "invehimini" and there is no reason for any change. (Damste, however, prefers *invehimini* here). The usage is entirely justified by the practice of this period and is the same as the "vade et dices" used by Christian writers of a later time.

Thus a close examination of all these instances where the future has an imperative force, fails to show that there is necessarily any difference in the meaning, other than that of making a distinction in time or amount of feeling present. Vergil, Seneca, Horace, Ovid, Livy, Curtius, Rufus, and Martial use the two constructions side by side in apparently the same situations. There is a common ground covered by the two forms. But there is not a single instance where the future calls for immediate action as does the imperative, and again, there is not a single instance where the future shows any signs of having conveyed the same amount of feeling, liveliness, or urgency of command as does the imperative. In accordance with this conclusion we should never expect to find such expression as, "parabis, curabis, videbis" for "para, cura, vide" (Ex. 456); nor should we expect to find developing from the future such expressions as "age" the whole function of which seems to be that of enlivening the thought.

A person may be moved to action in two different ways. He may be given a peremptory command, in which case the influence is wholly exterior appealing to the will rather than to the intellect. The word from the one giving the order serves as the necessary stimulus to the will. On the other hand, the one giving the order may do so by supplying the one who is to act

with certain facts or information which will, as an inner motive, bring about the desired course of action. Now, it was the function peculiar to the imperative to energize the will. It was the function of the future, with the aid of the context primarily to give information which would, as an inner motive, bring about the desired course of action. There was a tendency on the part of the imperative to take upon itself the function of giving information (declarative) and there was a certain tendency in the future to pass entirely out of the declarative stage. Such expressions as "*valebis*" and "*ignosces*" illustrate the final development of the future. The verb in the following citation shows the final stage in the imperative. "*Hoc. quod dictum est accipite, pro accipietis dicit.*" C. S. E. L. 83, 73.

This conclusion to which we have come after a study of the Latin writers down to the second century A. D. is fully justified by an examination of the Latin that was written later.

In the translation of the scriptures from the Greek and Hebrew into Latin by St. Jerome about the fourth century A. D. there is to be observed the greatest uniformity in the use of these two constructions. The imperative is invariably used when the situation demands an arousing of the feelings, and, on the other hand, the Future Indicative is used where the mind is only to be informed as to the desirable course of action.

This is nowhere seen more clearly than in the ten commandments. Such expressions as "Thou shalt love," "thou shalt not steal," etc., are in the future indicative, while immediately following, an exhortation to remember the law is in the imperative. And throughout the scriptures all law written merely to inform the mind, and directions given for the purpose of enlightening the mind as to some course of procedure are uniformly in the future indicative. The imperative is uniformly employed in exhortation, in entreaty, prayers and in peremptory commands.

It is to be noted that the imperative had more of a tendency to take the place and function of the future than did the future that of the imperative. See above. But nowhere are the two constructions used with such care as in the Vulgate. One could go through the scriptures written in his native tongue and tell almost for a certainty whether the imperative or the future indicative would be used. The greatest doubt would arise in those situations where two commands are given, the action of the second of which is clearly subsequent to that of the first.

(See statement on p. 21). The future indicative is very commonly used in such cases, (it invariably comes after the imperative, however), if there are some words coming between the two verbs which point out a change in scene for the two actions. See examples on pages 47, A2 (e).

The common interpretation for the future in the Mosaic law is that of necessity of fulfillment; "Thou shalt" in the sense of "Thou must." (See Janaris' History of Greek Grammar, article 1890). Our conclusion is not in accord with this view. While the giving of the law did carry with it the most solemn obligations for fulfillment, this is not shown necessarily by the particular form in which the thought is cast, but rather by the fact that the law was given in the manner of a covenant of which Jehovah himself was one of the two parties. So that the law was a setting forth of man's part in the agreement, treaty, or covenant. Jehovah's part is stated clearly in the first chapter of Joshua and elsewhere.

This view places such expressions on the same footing as the future in treaties. (See passage from Livy, Ex. 783). So here we have at least one instance when the command was given with the certain knowledge on the part of all-knowing Jehovah that the command would not be kept by man.

These passages taken from the later writings serve only to strengthen one's belief that the only difference in the two constructions lies in the change of time (or scene of action), and the greater amount of feeling present when the imperative is used. There are hundreds of passages which make this perfectly clear. The few examples here presented call for little explanation.

In example 743 we have the Latin for Is. 6, 9. Sometimes the words are quoted "vade et dic," sometimes, "vade et dices."

In 793 to 805, we have the ten commandments written with the future indicative as would naturally be expected. One of these, however, has the imperative "honora," and another, "memento." It is not entirely clear just why this form, "honora," is used; but a possible explanation lies in the fact that while none of the other commandments called to the writer's mind a specific application, this one does; and that, in a situation where feeling would be likely to be aroused. To illustrate, "Thou shalt not kill" does not bring with it the thought of the death of any particular person. "Thou shalt not steal" that of any particular person being wronged by the theft.

When one says "Honor thy father and thy mother," a particular person is before the mind of the speaker and that very person who would be most likely to arouse feeling.

The explanation for "memento" is easier. This work is clearly intended for the will rather than for the intellect. It does not add anything to the information of the one who receives the command; it merely serves as an exhortation.

In summing up the evidence presented, the following deductions seem to be warranted. In the first place this construction developed in two or three situations, differing considerably from one another but alike; in that there was present in them the imperative idea expressed by a statement which was more or less of the declarative form. The tendency of the future was to become more and more independent of the situation for its meaning. There are very few instances however of its complete independence. On the other hand, the present imperative is very often found in all these situations to which the future is limited.

In the second place it will not do to say that the future expresses a milder command, nor one where there exists in the mind of the speaker a greater certainty of fulfillment. It is equally misleading to say that the two forms convey exactly the same meaning. What we should say is that, under certain circumstances, the two forms may convey the same meaning, but that where a distinction in time or emotional content is to be made, the imperative (referring to both present and future time) suggests more feeling and the future refers to future time only.

In the Romance languages (French, Spanish and Italian), as might be expected, we find very clear traces of this use of the future. See the following references:

Ayer, Gram. Comparee (1885) 203, 2a "conseil, souhait ou aussi suivant les circonstances un ordre energique." He gives two examples: "Vous voudrez bien m' excuser" and "Dieu en vain tu ne jureras."

Bevier's French Grammar art. 226 "Colloquially as a confident prediction, it often has the force of an imperative."

Frazier and Square, Fr. Gram. "Common in official style (Edicts, etc.)."

Darmestetter Gram. Historique art. 441. "L'imperatif est enfin remplace par le futur pour marquer le commandement absolu 'Vendredi chair ne mangeras'."

Maetzner, Franz. Gram. art. 96 p. 316 "Dies Futur erscheint als ausdrück einer Bitte, Ermanung, oder eines Befehles, wenn der Redende das, was geschehen soll, zu versichtlich als das, was geschehen wird ausspricht, besonders häufig in der umgangssprache."

Wigger, Span. Gram. art. 663 states that it is used in Laws equivalent to German verbs with the auxiliary *sollen* and illustrates further with this sentence "no diras de esto nada a nadie" Cerv. D. Q. 2, 36.

Manning, Practical Spanish Grammar (art. 233) says that "the future expresses a mild command." He cites the sentence found above "no diras."

In connection with the Romance languages it may be worth while to observe that the future has etymologically the same formation in each language. The English and the German also have practically the same thing. The French, Italian and Spanish form their futures (apparently) by adding the verb meaning "to have" to the infinitive. In German the verb *sollen* (and in English the verb *shall*) goes back to one meaning "owe." Thus the meaning (etymologically) becomes in each case I have to do, you have to do, etc. Now if we glance at those futures in the examples classified in the general division B we shall see that we have a parallel case. The underlying idea is one of obligation. This same tendency is to be observed in the use and meaning of the gerundive. In works setting forth directions of a general nature it is very commonly used side by side with the future indicative.

When once a form has been thus developed the original (etymological) force is no longer felt but the psychological tendency remains which may give rise to a second similar process. 'I shall go' means (etymologically) 'I have to go.' But in addition to this we have the expressions 'I have to go' or 'I must go.' The same thing more than likely happened in Latin and the Romance Languages.

THE EXAMPLES.

A. Sentences in which the act is to be performed under certain circumstances.

1. Sentences in which some condition is either expressed or implied.

(a) Protasis with verb whose meaning suggests imperative.

Si sapitis, uxor, vos tamen cenabitis	Pl. Cas.	780	1
Malo, si sapis, cavebis	Cas.	838	2
Ergo, si sapis, mussitabis	Mil.	476	3
Tuam rem ages, si sapis	Poen.	675	4
Tu temperabis, si sapis	Poen.	1036	5
Malocavebis, si sapis:			6
Virum observare desines	Men.	121	7
Non me appellabis, si sapis	Most.	515	8
Leon. Si tibi percussero	Mox . . .		
caveto ne			
Lib. Cavebis ne me attingas, si			
sapis	Asin.	373	9
Si sapis, reddes (gallum)	Aul.	402	10
Si consilium vis, permittes . . . ex-			
pendere	Juvenal	10 347	11
See also 148, 94, 119, 63			
Non dabis, si sapiēs	Bacch.	1002	12
Si sapiēs, tacebis	Rud.	1391	13
Cautim et paulatim dabis si sapiēs			
	Heaut.	870	14
	Seneca, De Ben.	2, 4, 3	15
	Pliny, Panegyri	28	17
			18

(b) Protasis with verb not suggesting an imperative.

'Quare, si haec ita sunt, sic me colitote,' inquit, ut deum . . . sin una est interiturus animus

cum corpore, vos tamen, deos verentes, qui
hanc omnem pulchritudinem tuentur et regunt,
memoriam nostri pie inviolateque servabitis.'

	Cic. De Ben	23 (81)	19
	Catullus	68, 31	20
	Vergis, Georgics	1, 167	21
	Mart.	5, 56, 7	22
	Pl. Mil.	571	23
Si quid ingenui sanguinis habes, non pluris illam facies quam scortum . .			
	Petron. Satur.	113	24
. . si vir fueris non ibis ad spintriam,			
	Petron. Satur.	113	25
Est id quidem rectius, sed post requires, si quid fuerit obscurius,			
	Cic. T. D.	4, 10	26
	Martial	3, 4, 2	27
	Martial	1, 113, 3	28
		3, 5, 9	29
		7, 26, 4	31
		10, 92, 14, 15	32
		12, 2, 9	33
		13, 6, 2	34
	Horace, Sat.	2, 4, 17-19	35
	Horace, Sat.	1, 4, 103	36
	Horace, Epist.	1, 17, 12	37
Ignoscas igitur, si quid tibi triste libelli Attulerint nostri:	Propertius	1, 11, 19	38
	Propertius	1, 6, 35	39
Si volet arma, levi temptabis ludere dextra:			40
Sæpe dabis nudum, vincat ut ille latus.			
	Tibull	1, 4, 51	41
			42
			43
	Horace Epist.	1, 7, 25	44
Si quid forte obvenerit commodi, inter accessiones numerabis	Sen. De Ben.	4, 1, 3	45
Sive erit in Tyriis, Tyrios laudabis amictus			

sive erit in Cois. Coa decere puta.

Ovid Ars. Am. 2, 297 46

Ovid, Rem. Amor. 641 47

Heroides 10, 150 48

49

Ovid, Tristia 1, 19 50

(c) Implied Conditions.

Nosti si bene Cæsium, libelle . . .

Illi tu dabis hæc vel occupato Mart. 7, 97, 1 51

(Ph) Ubi cenabis? (Di) Ubi tu iusseris.

(Ph) Hic, me lubente facies. Pl. Truc 361 52

Cic. Pro Cluentio 5 (12) 53

Rebus angustis animosus atque fortis appare:
sapienter idem contrahes vento nimium secundo
turgida vela,

Hor. Od. 2, 10, 21 54

C. S. E. L. 34 Epis. 108 55

Merses profundo: pulchrior evenit; luctere:
multa prouet ...

Hor. Odes 4, 4, 65 56

2. (a) Letters.

Mancupio neque promittes, neque—

quisquam dabit. Pl. Persa 525 57

Facies enim me certiores. Cic. Ad Att. 6, 1, 7 58

Quam id rectum sit, tu iudicabis 6, 1, 7 59

Tu, si tibi placuerit liber,

curabis ut. Ad Att. 2, 1, 2 60

Igitur senatus consultum si

erit factum, scribes ad me; si minus rem

61

tamen conficies Ad Att. 5, 4, 2 62

Sin hæc leviora sunt, tu in-
dicabis

Ad Att. 5, 8, 3 63

Summa erit hæc: statues,
ut ex fide, fama reque mea
videbitur

Ad Att. 5, 8, 3 64

De aqua, si curæ est, si
quid Philippus aget, animad-

vertes	Ad Att. 5, 13, 3	65
Tu tamen videbis, si erit,		
quod nolim—arcessendus	Ad Att. 8, 18, 3	66
Tu, si tibi videbitur, dabis		
operam	Ad Att. 8, 6, 2	67
Si vera sunt, ignosces; si		68
falsa, me libente eripete mihi		
huuc errorem; quoquo modo		69
vero se res habebit nihil		
assignatis,	Ad Att. 10, 4, 6	70
Id tu, si ille aliter acceperit		
ac debuit, lenies	Ad Att. 10, 11, 5	71
Scribes igitur ac, si quid		
	Ad Att. 6, 9, 5	184
ad spem poteris, ne dimiseris	Ad Att. 10, 13, 1	
Hæc etiam, si videbitur,		
cum Terentia loquere tu		
opportune	Ad Att. 11, 25, 3	73
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	Ad Att. 12, 1, 1	76
	Ad Att. 12, 27, 2	77
	Ad Att. 12, 27, 2	78
	Ad Att. 12, 37, 4	79
	Ad Att. 12, 38, 2	80
	Ad Att. 12, 41, 3	81
	Ad Att. 12, 41, 4	82
	Ad Att. 12, 28, 1	83
	Ad Att. 12, 28, 1	84
	Ad Att. 12, 29, 1	85
	Ad Att. 12, 31, 1	86
	Ad Att. 13, 4, 2	87
	Ad Att. 13, 11, 2	89
	Ad Att. 13, 10, 3	90
	Ad Att. 13, 14, 1	91
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Ad Att. 12, 43, 2	93
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Ad Att. 13, 2, 1	95
Ad Att. 13, 37, 3	96
Ad Att. 13, 50, 2	97
Ad Att. 14, 1, 2	98
Ad Att. 13, 31, 4	99
Ad Att. 13, 32, 3	100
Ad Att. 13, 14, 2	101
Ad Att. 15, 15, 4	102
Ad Att. 15, 18, 2	103
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Ad Att. 15, 21, 2	
Ad Att. 16, 2, 2	106
Ad Att. 13, 14, 2	107
Ad Att. 13, 21, 3	108
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Ad Att. 16, 16, 2	114
Ad Quint. 1, 3, 5	115
Ad Fam. 3, 6, 6	113
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Ad Att. 7, 2, 3	115
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Ad Fam. 11, 11, 2	117
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Ad Fam. 12, 21, 1	119
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Ad Fam. 7, 23, 4	121
	122
Ad Quin. 3, 8, 1	123
Ad Fam. 16, 22, 2	124

Ad Fam. 16, 22, 1	125
Ad Fam. 14, 7, 3	126
Ad Fam. 14, 8, 1	127
Ad Fam. 5, 19, 2	128
Ad Fam. 2, 18, 3	129
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Ad Fam. 14, 5, 2	131
Ad Fam. 2, 16,	132
Ad Fam. 5, 10a, 3	133
Ad Fam. 7, 20, 1	134
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Ad Fam. 7, 20, 1	136
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Ad Fam. 9, 9, 1	139
Ad Fam. 13, 29, 7	140
Ad Fam. 9, 3, 2	141
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Ad Fam. 15, 17, 2	143
Ad Fam. 13, 16, 4	144
Ad Fam. 12, 19, 3	145
Ad Fam. 15, 20, 3	146
Ad Fam. 12, 21, 1	147
Ad Fam. 12, 21, 1	148
Ad Fam. 14, 18, 2	149
Ad Att. 2, 7, 4	150
Ad Att. 2, 16, 4	151
Ad Att. 2, 18, 3	152
Ad Att. 2, 19, 4	153
Ad Att. 3, 15, 4	154
Ad Att. 3, 25, 1	155
Ad Att. 4, 7, 2	156
Ad Att. 4, 7, 3	157
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	Ad Att. 4, 11, 2	162
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	Ad Att. 5, 4, 1	165
	Ad Att. 5, 4, 4	166
	Ad Att. 5, 6, 2	167
	Ad Att. 5, 12, 3	168
	Ad Att. 5, 14, 1	169
	Ad Att. 5, 15, 1	170
	Ad Att. 6, 1, 10	171
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	Ad Att. 6, 1, 26	173
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	Ad Att. 6, 2, 10	176
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	Ad Att. 6, 3, 2	178
	Ad Att. 6, 4, 2	179
	Ad Att. 6, 4, 3	180
	Ad Att. 6, 5, 4	181
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	Ad Att. 6, 8, 5	183
		185
	Ad Att. 7, 1, 7	
	Ad Att. 7, 2, 7	186
	Ad Att. 7, 2, 8	187
	Ad Att. 7, 9, 2	188
Sed de hoc tu videbis quippecum . . .	Ad Att. 7, 13, 3	189
Loquacitati ignosces, quæ et me levat	Ad Att. 7, 13, 4	190
	Ad Att. 7, 20, 2	191
	Ad Att. 7, 22, 2	192
	Ad Att. 8, 15, 1	193

Ad Att. 9, 6A, 1	194
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Ad Att. 13, 7, 1	231
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Ad Att. 13, 10, 3	233
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Ad Att. 13, 33, 2	242
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Ad Att. 13, 34, 1	244
Ad Att. 13, 37, 4	245
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Ad Att. 15, 18, 2	260
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Ad Att. 15, 21, 2	262
Ad Att. 15, 21, 3	263
Ad Att. 15, 26, 4	264

Ad Att. 15, 29, 1 265

Ad Att. 16, 2, 6 266

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Ad Att. 16, 3, 6

Sed tu, dandosne putes hos
libros Varroni etiam atque etiam
videbis.

Ad Att. 13, 19, 5 268

Ad Att. 13, 21, 3 269

Ad Att. 13, 21, 4 270

Ad Att. 14, 8, 2 271

Ad Att. 14, 14, 1 272

Ad Att. 14, 17, 5 273

Ad Att. 14, 17, 6 274

Ad Att. 14, 19, 6 275

Ad Att. 14, 21, 3 276

Ad Att. 14, 18, 3 277

Ad Att. 15, 3, 1 278

Ad Att. 15, 4, 3 279

Ad Att. 15, 7, 1 280

Ad Att. 15, 9, 1

Ad Att. 15, 13, 2 281

Ad Att. 15, 13, 5 282

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Ad Att. 16, 6, 4 285

Ad Att. 16, 6, 4 286

Ad Att. 16, 11, 1 287

Ad Att. 16, 11, 1 288

Ad Att. 16, 13b, 1 289

Ad Att. 16, 14, 4 290

Ad Att. 16, 15, 3 291

Quod facies, si tibi videbitur . . .

Ad Att. 16, 3, 5 292

Adiuvabis igitur, mi Capito;

quod ut facias, te vehementer

etiam atque etiam rogo Ad Att. 16, 16f (18) 292a

Ad Quin. 1, 4, 5	293
Ad Quin. 1, 1, 31	294
Ad Quin. 1, 1, 45	295
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Ad Fam. 7, 20, 2	329
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Ad Fam. 11, 29, 3	333
Ad Fam. 9, 3, 2	334
Ad Fam. 9, 22, 5	335
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Ad Fam. 10, 27, 2	337
Ad Fam. 4, 10, 2	338
Ad Fam. 4, 13, 4	339
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Ad Fam. 5, 12, 10	341
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Ad Fam. 13, 29, 7	343
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Ad Fam. 14, 13, 1	345
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Ad Fam. 15, 18, 2	350
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Ad Fam. 16, 4, 2	352
Ad Fam. 5, 20, 6	353
Ad Fam. 14, 7, 1	354
Hor. Epist. 1, 7, 17	355
Ergo post nonam venies; nunc	
i, rem strenuus auge.	1, 7, 70 356
Naturam expelles furca,	
tamen usque recurret . . .	Hor. Epist. 1, 10, 24 357
Hor. Epist. 1, 10, (44, 45)	358
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Hor. Epist. 1, 13, 2	360
Hor. Epist. 1, 13, 12	361
Hor. Epist. 1, 13, 10	362

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Stat. Silv. 3, 5, 110	378
Stat. Silv. 4, (Preface)	379
Irascor tibi, Grype, sed	
valebis ;	Stat. Silv. 4, 9, 53 380
	Pliny, (p. 204), 18 (29), 381
	382
	Pliny Epist. 4, 9, 23 383
	Pliny Epist. 9, 13, 26 384
	Pliny Epist. 9, 29, 2 385
	Pliny Epist. 3, 21, 4 386
	Pliny Epist. 58, 5, 387
Valebis, mea Agrippina, et dabis	
operam ut, . .	Suet. DeVita Cæs. 4, 8 388
	389
	390
	Pliny Epist. 6, 20, 20 391
	392
	Pliny Epist. 9, 25, 3 393
	Pliny Epist. 26 (11) 2 394
	395
	Pliny Epist. 78 (82) 3 396
	397

Quid oporteat fieri circa theatrum		
deliberabis et constitutes	Pliny Epist. 40, 1	398
	Pliny Epist. 41, 5	399
	Pliny Epist. 55, (63), 1	400
		401
	C. S. E. L. Just. 35, 1	402
	Epist. 73, 5, 6	
Cyp. Ad Fort (Preface) 3	C. S. E. L. 3, 1	403
		404
Misimus autem sestertia centum milia		
nummorum . . . quae vos illic pro vestra		
diligentia dispensabitis		
	C. S. E. L. 32, Cyp. Ep. 62, 4	405
	C. S. E. L. 35, 2 Epist. 158, 7	406
Quod ipsum tu etiam ad collegas nostros		
quos potueris transmittes . . .		
	C. S. E. L. 3, 2 Epist. 25,	407
	Letters quoted	
Ut libenter accipiat, tu facies,		
	Hist. Aug. 25, 17, 4	408
Quæ omnia . . . præ tua sedulitate con-		
disces	Hist. Aug. 26, 1, 7	409
	Hist. Aug. 26, 9, 7	410
	Hist. Aug. 26, 12, 1	411
	Hist. Aug. 26, 12, 2	412
	Hist. Aug. 28, 4, 5	413
	Hist. Aug. 28, 4, 7	414
		415
	Hist. Aug. 29, 15, 7	416
	Hist. Aug. 29, 15, 8	417
	Hist. Aug. 12, 2, 4	418
	Hist. Aug. 15, 6, 8	419
	Hist. Aug. 22, 6, 3	420
	Hist. Aug. 25, 14, 3	421
	Hist. Aug. 25, 14, 14	422
	Hist. Aug. 25, 16, 2	423

C. S. E. L. Epis. 6, 1	424
C. S. E. L. Epis. 33, 34	425
Aug. C. S. E. L. 6, 2	426
Aug. C. S. E. L. 8	427
Aug. C. S. E. L. 12	428
Aug. C. S. E. L. 14, 4	429
Aug. C. S. E. L. 24, 6	430
Igitur ut populo gratum erit, ita facies	
atque dices	
Fronto 1, 8	432
Fronto 1, 8	434
	435
	436
Fronto 2, 2	437
	436
Fronto 2, 3	438
Fronto 3, 11	439
Fronto 3, 20	440
Fronto 4, 3	442
Fronto 4, 6	443
Fronto 5, 44	444
	445
Fronto 2, 5	446
Fronto 2, 9	447
De Eloq. 1, 1	448
Semunis alternea advocapit conctos . . .	
Song of Arval Brothers C. I. L. Vol. 1, p. 9	449
	450
	451
	452
	453
Hor. Epist. 1, 18, 37	454
Tu 'ducam' inquires:	
Ter. And 388	455
Sed tamen hoc ipsum ab eadem est profectum origine, quod quem volumus domum curare dicimus "Tu domi videbis" ut Plautus cum ait: Intus para, cura, vide quod opus fiat.	
Varro De L. Lat 7, 12	456

	Hor. Ars. Poet. 133	457
	Hor. Ars. Poet 134	458
	Hor. Ars. Poet 136	459
		460
	Hor. Ars. Poet 182	461
Tu nihil invita dices faciesve Minerva.		
	Hor. Ars. Poet 385	462
		463
Cum pollucere oportebit, sic facies,		
	Cato, (p. 81, 2) or Sec. 132	464
Tu tamen, ut soles, dices ista . . .		
	Cic T. D. 4, 10	
Hoc illi factum est uni, tenue hoc facies i:		465
hæc ille fecere, addes e ut pinguius fiat,		
	Lucil. 9, 369	466
Addes e, cum dare furei iusseris.		
	Lucilius 9, 367	467
Si plura hæc feceris pila, quæ iacimus, addes		
e, "peila" ut plenius fiat.	Lucilius 9, 361	468
Summis nitere opibus, at ego contra ut		
dissimilis siem.	Lucilius 26, 630	469
Hoc missum facies, illo me utere libente.		
	Lucilius 30, 1059	470
		471
Me auctore, mater, abstinebis . . . Quid		
nisi?	L. Afranius 129	472
Alternis dicetis:	Vergil, Eclog 3, 59	473
Ante locum capies oculis alteque inbebis		
	Ver. Georg. 2, 230	474
In solido puteum dimitti, omnemque		
	Ver. Georg. 2, 31	475
repones. Rursus humum . . . æquabis.		
	Ver. Georg. 2, 32	476
Ergo animos ævomque notabis . . .		
	Ver. Georg. 3, 100	478
	Ver. Georg. 3, 154	479
		480

	481
Ver. Georg. 3, 318-321	482
	483
Ver. Georg. 3, 323	484
	485
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	488
Ver. Georg. 3, 409	
	489
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	491
Ver. Georg. 4, 545	492
	493
	494
Propertius 2, 13, 27	495
Propertius 3, 23, 15	496
Ovid, Ars. Am. 1, 366,	497
	498
	499
Ovid, Ars. Am. 1, 503	500
Ovid, Ars. Am. 1, 577	
Cum volet, accedes, cum te vitabit,	
abibis.	Ovid, Ars. Am. 2, 529
	501
	502
Sed ut valeas, multa dolenda	
feres.	Ovid, Rem. Am. 226
	503
	504
Ovid, Rem. Am. 229-30	505
	695
	506
Ovid, Met. 6, 443	507
Ovid, Heroides 7, 171	508
Ovid, Amores 1, 4, 49	509
Ovid, Amores 2, 2, 37	510
Ovid, Amores 3, 4, 12	511
Ovid, Tristia 3, 7, 1-11	512

Ovid, Met 2, 137	513
	514
Ovid, Halieut 85	
Responso captivi vatis "Romane, aquam Albanam cave lacu contineri, cave in mare manare suo flumine sinas emissam per agros rigabis, dissipatamque rivis extingues tum tu insiste . . .	515
Livy 5, 16, 9	516
'Sed prius in eius locum virum fortem ac strenuum novum senatorem cooptabitis quam de noxio supplicium sumatur.' Livy 23, 3 6	517
Observabis ergo,	
M. Ceti Fav. liber art arch (Vitr) 289	518
	519
Frigorisis ergo . . . facies ordinabis,	
M. Ceti Fav. liber art arch (Vitr) 289	520
Hoc autem malum, . . . hac ratione vitabis lucerna . . . demittatur	
M. Ceti Fav. liber art arch (Vitr) 291	521
M. Ceti Fav. liber art arch (Vitr) 290	522
M. Ceti Fav. liber art arch (Vitr) 232	523
M. Ceti Fav. liber art arch (Vitr) 292	524
M. Ceti Fav. liber art arch (Vitr) 292	525
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M. Ceti Fav. liber art arch (Vitr) 292	529
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M. Ceti Fav. liber art arch (Vitr) 305	531
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M. Ceti Fav. liber art arch (Vitr) 303	536

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M. Ceti Fav. liber art arch (Vitr) 293	548
M. Ceti Fav. liber art arch (Vitr) 299	549
M. Ceti Fav. liber art arch (Vitr) 302	550 to 560
and	
303	
Non mentieris, sed potius	
excusabis, Seneca, De Form Hon. Vit. 5, 5	561
	562
Ergo . . . continentiam	
excusabis, Seneca, De Form Hon. Vit. 8, 1	563
	564
Seneca, De Form Hon Vit. 4, 7 and 8	565
Seneca Dial 9 De Tran An 9, 2, 4	566
Seneca Dial 4 De Ira 2, 10, 1	567
Seneca Dial 4 De Ira 2, 15, 1	568
	569
Seneca Epist. De Ira 4, 8, 2	570
Nam quota sit lucis, si luce requiritur, hora,	
Adspicies; atque hunc numerum	
revocabis . . . Manilius, Astronom 3, 485	571
	572
Tunc si forte dies nascentem exceperit alma,	
A sole ad lunam numerabis in ordine partes	573
Signorum, Ortivo totidem de cardine duces,	574
. . . hoc da fortunæ . . . junges tunc	575
cetera signis Athla suis . . .	

Manilius, Astronom 3, 187	576
	577
	578
	579
	580
Seneca De Form Hon Vit 4, 11-17	581
	582
	583
	584
Seneca Epist. 15, 2 (94), 5	
Seneca Epist. 15, 2 (94), 50	585
	586
Seneca DeBen 5, 1, 5	587
Si fuerit . . . sic multiplicabis. Colum. 5, 2, 3	589
Sen. Dial 11, De Con. 11, 18, 2	590
Manil. Astro. 2, 841	591
Manil. Astro 3, 492	592
Manil. Astro 3, 498	
	593
Sen DeForm Hon. Vit. 5, 3	594
	595
Tunc consilia tibi salutaria advoca . . .	596
. . . tunc te velut in lubrico retinebis ac	597
sistes nec tibi dabis inpetus liberos	598
sed circumspicies . . Sen. DeForm Hon Vit 2, 12	599
Sen. DeForm Hon Vit. 2, 2	600
Sen. DeForm Hon Vit. 2, 6	601
Sen. DeForm Hon Vit. 3, 34	602
	603
	604
Sen. DeForm Hon Vit. 4, 4	605
	606
Protinus hiberno pecus omne movebis ovili.	
Calpur. Siculus, Eclog. 5, 18	607
Cal. Siculus Eclogum 5, 29 and 34	608

	609
Cal. Siculus Eclog. 5, 44	610
	611
Martial Epig. 70, 3-5	612
Profisciscere in Mediam, et ad præfectos ... litteras ... perfer. Velocitate opus est ... noctu pervenire illuc te volo-postero die ... exequi ... Ad Parmeniona quoque epistulas feres ... Rufus, Hist. 7, 2, 15	613
Protinus hunc primæ quæres in limine tectæ;	614
Mart. Epig. 3, 5, 5	615
Unumquodque genus vitium separatim serito; ita suo quodque tempore putabis et vindemiaveris. Colum. Liber De Arbi 3, 2	616
	617
Colum. Liber de Arbi. 5, 2	618
Col. Liber De Arbi. 6, 3	619
	620
Col. Liber De Arbi. 6, 3	621
	622
	623
Col. Liber De Arbi. 7, 4	624
Col. Liber De Arbi 7, 5	625
	626
Col. Liber De Arbi 9, 2	627
	628
Colum. Liber de Arbi. 16, 3	629
	630
Observabis autem ... ut eosdem decerpas. Col. Liber De Arbi. 20, 1	631
Arborem, quam inserere voles, serra ... exseeato . . dabisque operam, ne librum, lædas. Colum. Liber De Arbi. 26, 3	632
Colum. Liber De Arbi 27, 4	633

Columella, De R. Rus 4, 22, 3	634
Columella, De R. Rus. 5, 2, 5	635
Columella, De R. Rus 5, 2, 9	636
Columella, De R. Rus 3, 3, 4, 5	637-644
Columella, De R. Rus 3, 7	645
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Columella, De R. Rus 5, 11, 5	647
Columella, De R. Rus 9, 9, 7	648
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Columella, De R. Rus 9, 15, 4	650
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Columella, De R. Rus 12, 6, 2	652
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Columella, De R. Rus 12, 20, 4	655
Columella, De R. Rus 12, 22, 3	656
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Columella, De R. Rus 12, 36	658
Quintilian, Decl. 246, (1) 22	659
Quintilian, Decl. 246, (1) 29	660
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Quintilian, Decl. 315 p. 241 (1) 12	664
Quintilian, Decl. 4, 2, 8	665
Quintilian, Decl. 321, p. 258 (1) 18	666
Avienus, Aratea line 1,790	667
Avienus, Aratea line 1,867	668
Avienus, Aratea line 1,876	669
C. S. E. L. 32Ep. 74, 2 (Josh 1, 8)	670
Fingamus tyrannum ita loqui Christiano	
"incendes tuo jovi" nihil addentem nec	
exigentem ut Christum abneget.	
Cyprian, De Duplici Martyrio 28, C. S. E.	
L. 3 ³	671
Et locutus est Dominus ad Moysen dicens:	672
Accipe Levitas de medio filiorum Israel, et	673
purificabis eos et ita facies . . . circumsparges.	674

C. S. E. L. 32Ep. 69, 12 (NUM. 8, 5)	675
L. Apul. Metamor 6, 18	676
L. Apul. Metamor 10, 26	677
C. S. E. L. 32 Ep. 69, 4 (Josh. 2, 18)	678
Fac tibi arcam . . . facies . . . linies	679
	680
et sic facies eam . . . facies . . .	681
	682
consummabis . . . pones . . . facies	
Vulgate, Gen. 6, 14, 16	683
	684
	685
Juvencus 1,388	686
Juvencus 1,557	687
Juvencus 1,585	688
Juvencus 1,663	689
Juvencus 2,23	690
	691
Juvencus 3,507	692
Juvencus 3,507	693
Juvencus 4,569	694
Vulgata, Num. 1, 1-3	695
Vulgate, Num. 3, 5-9	696
Vulgata, Num. 3, 44-48	697
	698
Vulgata, Num. 3, 40	699
Loquere ad filios Israël . . .	
Loquere ad filios Israël . . .	
Loquere ad filios Israël . . .	
Loquere ad filios Israël . . .	
Loquere ad filios Israël . . .	
Loquere ad filios Israël . . .	
Loquere ad filios Israël . . .	
Loquere ad filios Israël	
et dices	Vulgata, Num. 5, 12 700 to 708

et dices	Vulgata, Num. 6, 2	
et dices	Vulgata, Num. 8, 2	
et dices	Vulgata, Num. 15, 2	
et dices	Vulgata, Num. 15, 38	
et dices	Vulgata, Num. 35, 10	
et dices	Vulgata, Lev. 1, 2	
et dices	Vulgata, Lev. 18, 2	
et dices	Vulgata, Lev. 19, 2	
Locutus est Dominus ad Moysen dicens tolle		
et purificabis	Vulgata, Num. 8, 6	709
Congrega . . . et duces . . . facies		
que	Vulgata, Num. 11, 16	710
		711
Nole memerare neque pones sed		
constitute	Vulgata, Num. 1, 40	712
Mane consurge et sta coram Pharaone,		
et dices	Vulgata, Ex. 9, 13	713
Loquimini et dicite	Vulgata, Ex. 12, 3	
Loquimini . . . et dicite	Vulgata, Lev. 15, 2	
Præcipe . . . atque denuntia . . .		
dicesque	Vulgata, Num. 26, 30	714
Præcipe filiis . . . tradetisque		
	Vulgata, Num. 19, 2	715
Evadite in cacumen: quod cum ceperitis,		
candidis velis signum mihi dabit, . . . ego . . .		
convertam.	Rufus 7, 11, 11	715a
Nunc, inquit, mihi operæ non est. Cum		
erit, revises ad me atque disces,		716
	Aul Gel. Noc. Att. 6 (7) 17, 17	717
Cum feceris elemosynam noli . . . et cum		
oratis, non eritis sicut hypocritæ.		718
C. S. E. L. 32, 4 St. Ambr. Exp. Evang. I. uc.		
1, 18.		
	Pl. Tri. 781	718
	Ter. Adel 226	720

Hor. Sat. 2, 468 721

Ubi sententiam meam vobis peregero, tum
quibus eadem placebunt in dextram partem
taciti transibitis; 722

quæ pars maior erit, eo stabitur consilio nunc,
quæ mente agitem, audite. Livy 7, 35, 2

In Aventinum ite, . . . ibi felici loco, ubi prima
initia inchoastis libertatis vestræ, tribunos
plebi creabitis præsto erit pontifex maximus.
Livy 3, 54, 8 722a

Valebis hospes opto ut sis felicior.

Carm. Lat Epig. 63, 7 723

Petron, Priapea 86, 15 724

Rationes alias repossito: nunc auctoritate
. . . contentus eris Livy 44, 36 725

Valebis, uxor Mart. Epig. 2, 92, 3 726

Ridens . . . "valebis" inquit.

Mart. Epig. 6, 78, 5 727

(e) Change of scene (or time) clearly indicated.

Tu miles apud me cenabis: Pl. Curc. 728 728

Ne temere facias: neque tu hand dices tibi
non prædictum: Cave. Ter. And. 205 729

Dum potes, aridum compone lignum: cras
genium mero curabis . . . Hor. Odes 3, 17, 13 730

Junoni fer rite . . .

. . . Mihi victor honorem persolves.

Verg. Aen. 8, 60, 62 731

Incipe, si qua animo virtus, et consere dex-
tram: hic etiam inventum Priamo narrabis
Achillem. Verg. Aen. 9, 742 732

Nomen tamen—referes, telo cecidis-
se Camillæ. Verg. Aen. 11, 689 733

Tum Postumius "dedite interea" inquit
"profanos nos, quos salva religione potestis;
dedetis deinde et istos sacrosanctos, cum
primum—" Livy 9, 9, 1 734

Eos, quorum vos modo arma ac dexteræ tex-
erunt patronos salutabitis, Livy 22, 29, 11 735

Si dimicandum erit—te recipito; Fugeris
etiam honestius tergumque civi dederis quam
pugnaveris contra patriam, nunc ad pacifican-
dum bene atque honeste inter primos stabis—
Livy 7, 40, 13-14 736

‘Nomen mirantibus umbris
Hoc referes, sic et memori noscere sepulchro.’
Velerius Flaccus Argon 4, 313-314 737

Qui sævum arridens
Narrabis Hamilcaris umbris
hanc inquit dextram.

Silius Italicus Punica 1, 398 738

Redde Altissimo vota tua, invoca me in die
tribulationis tuæ, et eripiam te, et glorificabis
me C. S. E. L. 3, Cypr. Test. 1, 16 (Ps. 49:13) 739

C. S. E. L. 3, 2 Cypr. Ep. 67, 4 Num. 20:25 740

Testim. 3, 15 Gen. 88:1 741

C. S. E. L. 3, Test 3, 3, Matt. 5:23 742

Surge, vade et—dices (cf. Cypr. Test. 1, 3
vade et dic) C. S. E. L. 7, 2, 47 Vict. Vitp. 42, 24 743

(f) Futures with a meaning such as to imply that
another action must be performed first.

Sum paulo infirmior

Ignoscas, alias loquar. Hor. Sat. 1, 9, 72 744

Paupertas, Veniam dabis, recede.

Mart. Epig. 4, 77, 3 745

Ignoscetis tamen mihi si primum defensionis
—potuero— Quin. Decl. 321 746

Hæc ego de causa dico ipsius: permittetis
mihi in summa parte causæ uti etiam persona
mea. Quin. Decl. 328, p. 291, 14 747

Permittes tamen te non lædi sed admoneri:
Sen. Epist. 8 (Paulus to Sen.) 748

See also 20, 36, 38, 154, 154-5-6, 190, 194, 302,

314, 318, 347, 349, 659, 666, 757, 763, 471, 515, 516.

Ignosces: togulam, Postume, pluris emo.

Mart. Epig. 4, 26, 4 749

Permittetis tamen finire lusum.

Petron Satur. 33 750

Ignoscetis mihi, quod dixero: ego malo—

Petron. Sat. 50 751

3. Sentences in which the act is to be performed for certain given reasons.

(a) Casual clauses introduced by cum or quippe cum.

(b) Causal clauses introduced by quoniam.

(c) Reason or cause idea pointed out by the presence of a conjunction or adverb in the main statement.

Accipies igitur hoc parvum opusculum,.....
et degustabis.....

Cic. Paradoxa (Preface) 5 752

Quare observabis quantum in ea regione
consuetudo erit serendi ut tantum facias:

Varro Res. Rus. 1, 44, 1 754

Referes ergo hæc et nuntius ibis 755

Pelidæ genitori—memento—nunc morere.

Verg. Aen. 2, 547 756

-Ignoscetis autem; nam.....

Cic. De Sen. 16, 55 757

Proin, viator, hunc deum vereberis—

habebis.

Petron. Priapia 85, 16 758

Decipies alios verbis—nam.....

Mart. Epigr. 4, 88, 9 759

Ergo cavebis et metues ne

Juvenal 8, 37 760

761

Ergo osculta teges, ut.....

Juvenal 9, 101 762

Ovid Ex Ponto 2, 2, 128 763

B. Sentences found in those situations where there is to be observed an arrangement of some kind.

1. Assignment of tasks.

Tu tabellas consignato, hic mihi ministrabit,
dum ego edam.

Pl. Curc 369 763a

Tu hic eris dictatrix nobis. Pl. Persa 770 764
 Tu Antigene, et tu, Leonnati, et tu Tauron,
 invehemini in mediam aciem et urgebitis 765
 frontem. Rufus 8, 14, 15 766

"Carebis" inquit prædæ parte, miles, ex eo
 hoste, cui prope prædæ fuisti: et tu, L. Minuci,
 donec consularem animum incipias habere, le-
 gatus his legionibus præeris." Livy 3, 29, 2 767

Dicam quæ accidunt mihi: tu morbo nomen
 invenies. Seneca De Tranq. 9, 1, 4 768

See also 22, 120, 187, 198, 468, 449, 473, 498,
 499, 500, 501, 502, 510, 221, 222, 227, 258, 275,
 285, 303, 304, 306, 310, 381, 424, 425.

2. Plan of action (partnership).

Tu hic nos, dum eximus, interea opperibere:
 Ter Haut. 833 769

Accusabo: respondebis. Cic. in Verr. 770

Intenti ergo omnes armatique signum ex-
 pectabitis . . . ego . . . tranam cum signum
 dederō, indavite (imperatives follow).

Livy 24, 38, 6 771

Sic est locutus partibus factis Leo:

Ego primam tollo, nominor quoniam Leo;
 Secundam, quia sum fortis, tribuetis mihi
 Tum, quia plus valeo, me sequetur tertia;

Phædrus 1, 5, 6 772

"Afferes primo luci falces duas; unam ego-
 met mihi et tu tibi capies alteram . . . et cras
 metemus.

773

774

775-782

Petron. Sat. 109

Livy 37, 45, 14 783

Cic. Pro Tullio 21 (50) 784

Cic. Pro A. Caec 27 (76) 785

Cyp. Ep. 13 Gal 5:14 786

Testim 3, 30 Dent, 23, 22 787

Testim 3, 59 Ex 20, 23 788

Testim 3, 85 Lev. 19; 32 789

Testim 3, 48 Dent. 23: 20 790

C. S. E. L. 3 (p. 429, 22) 791

Cyp Ep. 69 4 Ex 12, 46	792
Non dices; honora patrem—ete deliges proximum.	
Matt. 19, 17	
Principem plebis tuæ non maledices.	
C. S. E. L. 3 ² Ep. 66, 3, Acts 23:4	
Non habebis Deos alienos coram me.	
Vulgate Ex. 20,3-17	793
Non facies tibi sculptile—non adorabis	794
	795
neque coles—non assumes—memento ut diem sabbati sanctifices—operaberis et facies—non facies—	796
	797
	798
	799
Honora patrem tuum—non occides non	801
mœchaberis	800
non furtum facies non loqueris—non concupisces—	802
	803
nec desiderabis	804
	805
5. Stipulation (compacts).	
“Ut adeas, tantum dabis”;	
Cic. in Verr. 5, 118 (45)	806
Quis quis es, amissos hinc iam obliviscere Graios:	
Noster eris. Mihi que hæc edissere . . .	
Verg. Aen. 2,148	807
“Deciens mihi dotis in auro sponsa dabis”	808
dixi,—nec tu prohibebis—mittes . . . ad cenam venies—sic recumbes . . . oscula rara dabis . . .	809
et non dabis . . . nec quasi nupta dabis . . .	811
Mart. EPig. 11,23	812
	813
	814
	815
Tu roster iam sponsus eris since fine dierum Dracontius (Hylas)	2,139 816
Huic tu medium dabis	Querolus 52, 12 817

